



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

be returned to the educator, is not the one overpowering, noncontrovertible truth about Greek and Latin the fact that they represent and interpret the civilization which is the basis and the inspiration of the life of the Western world? It is as stupid to oust ancient history from the Schools in favor of American and modern European history as it would be to knock out the first two stories of a skyscraper and expect the rest of the structure to stand. It is as ridiculous to consign future generations to translations of ancient sources as it would be to substitute for "Rock of ages cleft for me", a Japanese version which quaintly runs, "O stone of the years split for my benefit"!

If, then, our chief 'excuse' for existence is to promulgate "those ideas which are the common heritage of European civilizations as a whole", we must agree with President Butler that efforts to train all students to become grammarians and philologists should cease, and that the greatest emphasis should be laid upon matters of human interest, conduct, and feeling. 'Democracy' is the mighty word that is being bandied from lip to lip to-day the world over, but Dr. Van Dyke reminds us that no democracy has ever survived without an intellectual aristocracy at its heart, and that the most vital qualifications for membership are not technical knowledge and skill, but broadmindedness, clear thinking, lofty motives, balanced judgment, and strong devotion to duty. "For the cultivation of these things", he adds, "the study of the Classics has been and still is of the greatest value".

For the new order I am not one who advocates the complete elimination of grammar, syntax, and prose composition, but I regret to find them the cause of turning away many an aspirant who is interested mainly in the cultural or the strictly literary value of the Classics. I believe that these should be vigorously required of all who desire to be specialists or teachers, but that they should be relegated to a special period, and should not be forced, with a high death rate, upon all students. In the general revision, however, there is need of the utmost caution. Let us beware lest, in our zeal to discard certain non-essentials, we lose at the same time some of our most cherished ideals. It would be disastrous to boast of mental discipline, and then completely remove technical grammar, which is one of the most effective means thereto. It would be folly to claim to secure accuracy and fluency in diction and expression, and then eject translation, which makes the supreme demand for precision in word and structure. This second point cannot be stressed too strongly; real translation is an art which is fast dying out, but every effort should be made to revive it, if we hope to maintain many of our claims about the advantages of a knowledge of Latin and Greek for spoken or written English. Though one believes in reading much in the Latin, or in rapid reading with paraphrase, at least a small portion should be set daily or periodically, not for careless transliteration, but for the true translation that

demands accurate expression, precise structure, and discerning judgment. But ever in the foreground should be the guiding principle of the dependence of the present upon the past. Humanity to-day must realize with President Wilson that "we should have scant capital to trade on were we to throw away the wisdom we have inherited and seek our fortunes with the slender stock we ourselves have accumulated"; it must grasp the wisdom of the poet of Nashapur in the quatrain of Fitzgerald:

With Earth's first Clay They did the last Man's knead,  
And then of the last Harvest sow'd the Seed;  
Yea, the first morning of Creation wrote  
What the Last Dawn of Reckoning shall read.

SWARTHMORE COLLEGE.

ETHEL HAMPSON BREWSTER.

### REVIEW

The Platonism of Philo Judaeus. By Thomas H. Billings. Chicago, Illinois: The University of Chicago Press (1919). Pp. viii + 105. \$1.00.

This dissertation from the University of Chicago is evidence of Professor Shorey's continued interest and instruction in the Platonic field of study. The subject was suggested to the author by Professor Shorey, to whom full acknowledgment is made in the Preface; but such an expression of recognition and acknowledgement is not sufficient for Mr. Billings, who subsequently refers to Professor Shorey or cites his works constantly, in footnote or text, throughout the book. This fact alone would lead to the expectation that the study would be thorough, interesting, and well presented, as, indeed, proves to be the case.

The reason for writing this dissertation, in view of the extensive literature on Philo, in which his relation to Plato is almost invariably discussed, the author finds in the necessity for a restatement of the subject because of its very obfuscation by voluminous handling. The greater part of the study is devoted to the influence of Plato on Philo's thought, and little space is given to resemblances in language. This linguistic phase of the work is especially eclectic and emphasis is laid on the fact that it is by no means exhaustive. It is, however, quite sufficient for the purpose intended.

After a brief sketch of the History of Philonic Interpretation, the successive chapters discuss Philo's Conception of the Ultimate Reality; The Intermediary Powers; Man's Soul and its Powers; and Ethics. Under these captions related theories are presented and occasionally similarities of language are abundantly proved by arrangement of selected phrases in parallel columns.

The dissertation is preceded by a Table of Contents and is concluded by an Index, and the mechanical execution of the work is marred only by frequent errors in the Greek texts quoted.

COLUMBIA UNIVERSITY.

T. LESLIE SHEAR.